Some Political Causal Abstractions

The post-2012 individualistic and rather other-wordly 'numinous way of pathei-mathos' advanced by Myatt {1} suggests that, in respect of human beings, denotata depend on the supposition that named opposites exist and that implicit in such a supposition is a dialectic; i.e. a real or assumed or a potential conflict. Such a conflict between assumed opposites inevitably leads to or perpetuates suffering among human beings because one denotatum is often assumed to be "good" or "true" or "necessary", with its named opposite assumed to be "bad", "an error", or "unnecessary" and "unwarranted". {2}

Two pertinent modern examples in respect of human beings living in the lands of the West are the denotata "nation" and "race" with the categories associated with each used (a) by others, by governments, by supra-personal organizations, by sundry agencies and so on, and (b) often by individuals themselves, as a means of classification and identity with a person often considered to be, or considering themselves as, British, American, French (and so on) and/or as 'White', 'Black', 'Asian' (and so on). In addition, the assigned category is often associated by others with some generalization or generalizations "good" or "true" or "bad" or stereotypical.

What is missing or unconsidered is thus individuality and the uniqueness of the person with the result a certain or a general dehumanization of the person. Thus, in respect of the denotata 'race' it has been used and is being used in two different political ways, (a) to, on the basis of their beliefs, classify a person or persons, a particular race, as 'inferior' or as 'superior', as occurred in National Socialist Germany and occurs in some contemporary political groups, and (b) as the genesis of political and social campaigns which use the recent denotatum "racist" to classify and often dehumanize those they regard as the enemies of their beliefs, and to insist that such "racists" be treated harshly and if deemed necessary by some supra-personal authority be punished by imprisonment for .

Both Myatt's philosophy and the Seven Fold Way of ONA 1.0, concerning themselves as they do with individuals, reject all such impersonal categorizations, {3} with Myatt suggesting that

> "We have continued to manufacture causal abstractions and continue to assign individuals to them, as in the abstraction denoted by the term nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, its perceived or declared enemies often in the form of another nation-State, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.
>
> In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered

the child of Polemos and Hubris." {4}

In this respect, Myatt was fond of quoting a fragment attributed to the ancient philosopher Heraclitus:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται
>
> "Although this naming and expression exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done." Fragment 1, translated by Myatt.

This unawareness of "what they have done", this "fumbling about with words and "deeds" because of such 'naming' - because of denotata, causal abstractions used to categorise human beings - is a symptom of our times while Myatt's philosophy and the Seven Fold Way of ONA 1.0, with their emphasis in their very different ways on pathei-mathos and on developing and using wordless empathy, were and are a move away from the dialectic of opposites which was such a feature of the ancient world and is such a feature of our modern world despite the widespread belief to the contrary.

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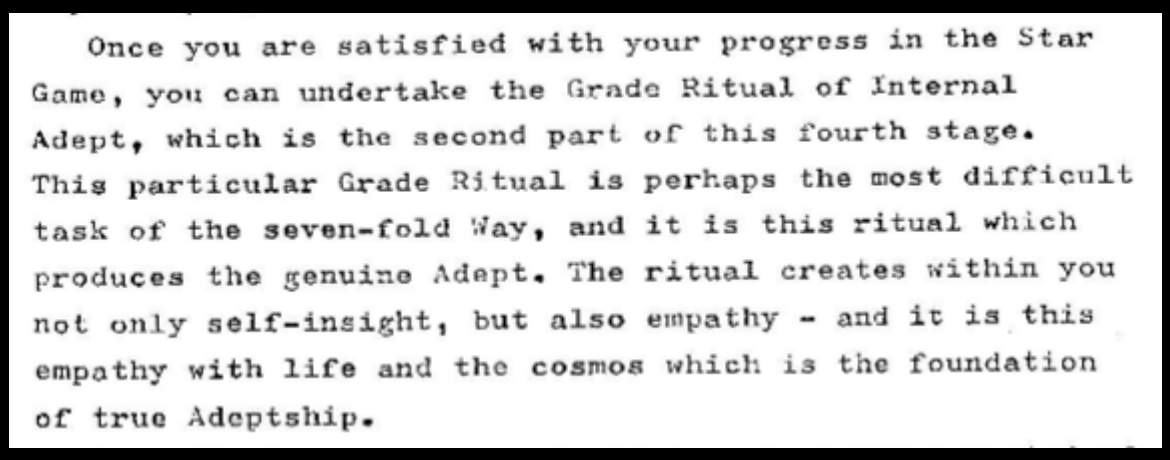
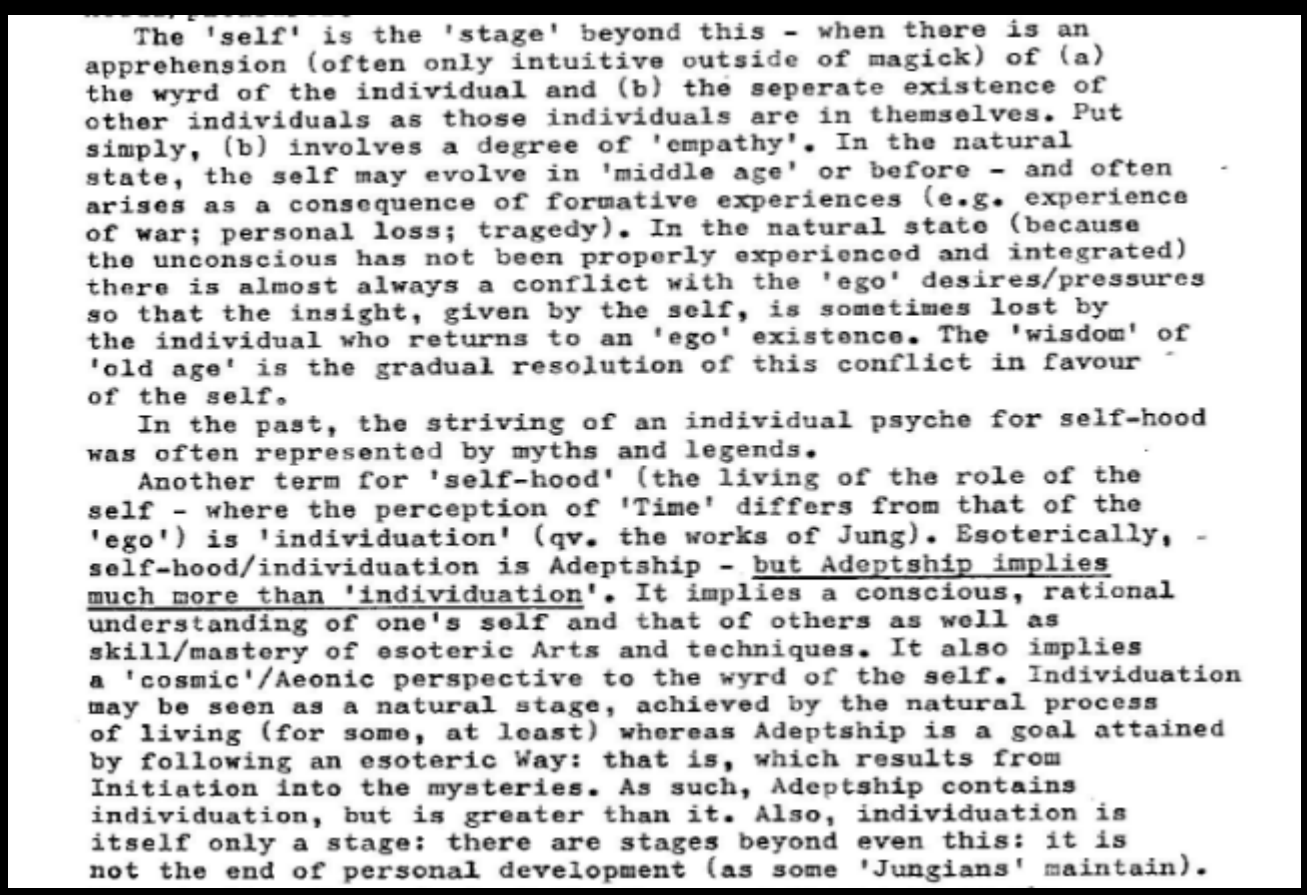
Screenshots from Naos



Once you are satisfied with your progress in the Star Game, you can undertake the Grade Ritual of Internal Adept, which is the second part of this fourth stage. This particular Grade Ritual is perhaps the most difficult task of the seven-fold Way, and it is this ritual which produces the genuine Adept. The ritual creates within you not only self-insight, but also empathy - and it is this empathy with life and the cosmos which is the foundation of true Adeptship.



The 'self' is the 'stage' beyond this - when there is an apprehension (often only intuitive outside of magick) of (a) the wyrd of the individual and (b) the seperate existence of other individuals as those individuals are in themselves. Put simply, (b) involves a degree of 'empathy'. In the natural state, the self may evolve in 'middle age' or before - and often arises as a consequence of formative experiences (e.g. experience of war; personal loss; tragedy). In the natural state (because the unconscious has not been properly experienced and integrated) there is almost always a conflict with the 'ego' desires/pressures so that the insight, given by the self, is sometimes lost by the individual who returns to an 'ego' existence. The 'wisdom' of 'old age' is the gradual resolution of this conflict in favour of the self.

In the past, the striving of an individual psyche for self-hood was often represented by myths and legends.

Another term for 'self-hood' (the living of the role of the self - where the perception of 'Time' differs from that of the 'ego') is 'individuation' (qv. the works of Jung). Esoterically, self-hood/individuation is Adeptship - but Adeptship implies much more than 'individuation'. It implies a conscious, rational understanding of one's self and that of others as well as skill/mastery of esoteric Arts and techniques. It also implies a 'cosmic'/Aeonic perspective to the wyrd of the self. Individuation may be seen as a natural stage, achieved by the natural process of living (for some, at least) whereas Adeptship is a goal attained by following an esoteric Way: that is, which results from Initiation into the mysteries. As such, Adeptship contains individuation, but is greater than it. Also, individuation is itself only a stage: there are stages beyond even this: it is not the end of personal development (as some 'Jungians' maintain).

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The Star Game

One feature of The Star Game (TSG) {5} that is often overlooked but which is its most important feature, is that it develops an 'acausal thinking' (and an awareness of the acausal) devoid of words (denotata/categories) and is a purely noetic {6} and esoteric representation and experiencing of the Hebdomad and the hermetic quest, sans denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word.

It is thus used, as explained in Naos, to represent both an individual and an Aeon. For such 'acausal thinking' is empathy achieved by means of the alchemical symbolism of the pieces and how those pieces are changed/transformed when moved, and how the seven boards are a septenary system which is symbolic (a) of the individual and of their hermetic anodos that is the Seven Fold Way and (b) of the seven Aeons of our human history.

	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual $t_i u$			Aeonic $t_c u$			ϕ $t_c u$
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

What is particularly interesting is that the next Aeon is associated with Sol III, that is with the extra-terrestrial, the physical, planet Mars and a new human culture, rather than with the mythological Mars of ancient times or with an alchemical or astrological Mars.

This implies the next Aeon involves, begins with, human settlements on Mars and which settlements develop their own culture two of which aspects might be (a) dispensing with dehumanizing human beings through assigning them to some manufactured wordful category, and/or (b) using wordless symbolism (such as the Star Game, and beyond) to communicate or to express what words cannot or fail to express.

Rufus Malisius et al
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{1} *The Numinous Way Of Pathei-Mathos*. As of July 2025, this is available as a published

paperback, a Kindle edition and a gratis pdf: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{2} Myatt, *Physis and Being*. 2019. https://davidmyatt.wordpress.com/2019/02/10/physis-and-being/

{3} Impersonal abstractions were a feature of (and in many ways defined) ONA 2.0 and its bloatware, with a failure to appreciate the difference between ONA 1.0 and ONA 2.0 one of the foundations of the post-2018 negative narrative against a generalized ONA/O9A and which led to the hatred and prejudice against ONA 1.0 and its alleged founder by individuals and groups who accepted what those behind that campaign said or wrote.

{4} *Reflections On Conflict And Suffering*, 2024, included in https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{5} The Star Game is described in the *Alchemical Star Game Compendium*, https://archive.org/download/the-star-game-compendium/The_Star_Game_Compendium.pdf

{6} Noetic, from νόησις. The esoteric sense is of the term is: existing in consciousness; contemplative; symbolically representative; intuitive understanding.

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https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

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